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OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I. 3. 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1913.

9.

QUESTIONS OF THE HOUR.

GOD'S CURSE UPON INDIFFERENCE.

REV. J. M. FOSTER, BOSTON, MASS.

Jabin, king of Canaan, oppressed Israel twenty years because they did evil in the sight of the Lord. He invaded Israel with 900 chariots of iron and a great host, increased by an alliance with the Amalekites. Deborah, the prophetess, was called to judge Israel. She summoned Barak to lead the tribes against Sisera, the captain of Jabin's army. The usual signals, fires on the mountain tops, started a movement from the south by Ephraim and Benjamin, from the east by Manasseh, and from the north by Issachar. But before these forces reached the Valley of Tabor, a battle became necessary. And Barak, with 10,000 from Zebulun and Naphtali, made a sudden attack. Just as they came down upon the host a dreadful rain and hail storm came down, demoralizing the army of Sisera. They fled in a panic. The river Kishon was in a freshet, and many were drowned in attempting to ford it. And those who did get over were met and slain by the men of Issachar. Those who fled to the Jordan were met by the men of Manasseh at the fords. Those who fled south were met by Ephraim and Benjamin at the pass of Jezreel. And Sisera, having made his escape, was slain by Jael, the wife of Heber. The victory was complete, and a triumphant song was sung. But there were certain indifferent ones

whom Deborah and Barak censured in their psalm of victory. Reuben did not come, because they preferred the sheep folds and pastures to the field of battle, and especially because they were divided in themselves. "For the divisions of Reuben there were great searchings of heart." Dan did not come because his ships were in danger, and Asher remained at home because his harbors and creeks were overflowing. But there was one important city that commanded a mountain pass. The people, during the battle, remained within their walls and kept the gates closed, and Sisera, with his iron chariots, passed through unhindered. Deborah and Barak were indignant that they did not guard the pass and cut off their retreat. On this account these burning words were spoken: "Curse ye Meroz, saith the Angel of Jehovah; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." This was the curse of God upon indifference.

On Feb. 12 the anniversary of Abraham Lincoln's birth was celebrated. He lives in history as the President of the United States and commander-in-chief of the army during the War of the Rebellion. The spirit of patriotism flamed up and responded admirably to the call to the nation's defense. But there were men in almost every community who sympathized with the South. They were called "cop-

perheads," and often were harshly dealt with. Representative Vallandigham, of Ohio, because of his utterances in Congress and at home, was captured at midnight in his own house in Dayton and deported to Canada. At the battle of Malvern Hill in 1862, General Pope, with 33,000, was confronted by General Jackson with 22,000. General Fitz-John Porter was five miles away with 10,000. Pope sent an order to Porter to come and help; but all day the order was not carried out. Pope, in the report of his defeat, stated that Porter spent the day in his tent. The result was Porter was courtmartialled and retired. After the war the matter was taken up in Congress, and until 1897 the politicians fought over it. The fact was Gen. Porter was confronted by Gen. Longstreet with 25,000, and all the day he kept Longstreet from joining Jackson and crushing Pope. But excitement ran high, and reason was overturned. This illustrates the feeling against rebel sympathizers. At Antietam Gen. Lee was defeated by Gen. McClellan. In retreating, he crossed the Potomac at Harper's Ferry. That was held by a Union battery. But Col. Miles was in command. He sympathized with the South and surrendered. A company on the heights of the Bolivar Heights continued firing. Col. Miles rode over and ordered the captain to cease firing, as he had surrendered. As he rode away, the captain turned the cannon, adjusted it and fired a shell with a time fuse, which struck Miles and his horse just as it exploded. It was not known until five years ago how that occurred. It shows what indignation prevailed against Southern sympathizers.

Now, the Lord Jesus Christ is engaged in His great campaign of the conquest of the nations. He has mobilized His army and He is riding forth conquering

and to conquer. The spirit of devotion burns in the hearts of the citizens of Zion. They gladly enlist in the sacramental host and endure hardship as good soldiers of the Cross of Christ. And their souls burn with indignation against those who profess to be loyal citizens of the Kingdom of Christ and yet refuse to espouse the cause that calls for their consecration. "Curse ye Meroz, saith the Angel of Jehovah; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." Why does God's curse rest upon indifferent ones?

BECAUSE THE BATTLE IS ON.

"There was war in heaven. Michael and his angels fought with the dragon and his angels." That war is going on now. Christ and Satan are contending for the present generation. Either the present generation must be saved within the allotted space of thirty-three years or it will perish forever from the way. The question is not, Can they be saved if they pass into the unseen world without the gospel? But, Can God's professed children be saved if they let the heathen die without having heard of Christ and His salvation? The Covenanters of Scotland slew Archbishop Sharpe because he held back the king's pardon until nine ministers whom it would have set free were executed. What will God's justice require at the hands of His people if they refuse to carry His pardon to the perishing heathen—withholding from them the pardon of the King of heaven, committed as a trust to them, to be delivered before the execution of the death penalty under which they rested. "How shall we escape if we neglect" to deliver to the perishing world "so great a salvation"?

BECAUSE WE HAVE SUCH A TRIUMPHANT LEADER.

Barak was appointed of God and ap-

proved himself on the field of battle. After McClellan, Pope, Hooker and Meade had been tried as generals of the Army of the Potomac, Gen. Grant was appointed. At Spottsylvania Grant and Lee confronted each other. There was one point in Lee's line, called "the bloody angle," which Grant saw was vital. All day long Grant threw his men against it. It was fearful slaughter. Bodies were piled up for breastworks. Because of it, Grant was called "the butcher." At night neither side had yielded. But here is what occurred, which Grant did not know while he lived. That night Lee called his staff together in a farmer's kitchen and said: "All day I have tried to hold the angle. Our loss was so great that we must retreat. Richmond must be evacuated, and our cause is lost." Grant knew his business. At Waterloo, Napoleon's guard made a charge on Wellington's Scotch Grays. A courier came to Wellington, saying, "The Scotch Grays are being cut to pieces." His answer was, "Stand fast." Another messenger came with word: "The Scotch Grays are being slaughtered." And he replied, "Stand fast." A third came, and again he said, "Stand fast." The day was saved. Napoleon was defeated and sent to St. Helena. Wellington was victor. The Lord Jesus Christ is leading in the world-wide battle to-day. Livingstone dies in a hut in Africa on his knees, and all Christendom is moved and clasps the hands that Ethiopia stretches out to God. The Boxer uprising in China takes away 40,000 Christian native converts and a great many missionaries. But this only opens the doors of China wider, and awakens all the churches to arise and enter in. He moves the dry bones and the Manchu dynasty is retired and a fresh republic proclaimed that "the way of the kings of the East may be made manifest." The Turkish

government has oppressed and murdered ever since Constantinople became the capital of the Ottoman Empire, in 1453. But now Bulgaria, Montenegro, Servia and Greece are engaged in bloody war to drive the unspeakable Turk from Europe beyond the Bosphorus. And the great barrier to the Christian missions in the Levant will be removed. In Mexico and Nicaragua He is allowing the evil fruits of Roman Catholic priest rule to appear in chronic anarchy that the door may be open for the coming of His Kingdom of righteousness and peace. He led the United States to undertake the Panama Canal—what De Lesseps and the French failed to do. It is a great feat of civil engineering. From Colon to Panama is thirty-six miles as the crow flies, but forty-one as they wind through. After going seven miles they come to a great river, Chagres, passing through a gorge. Here they erect a great Gatun dam and construct three locks, lifting vessels up eighty-five feet above sea level. Here they have a lake as large as Geneva. On this they sail to the dividing ridge, 200 feet above the sea level. This is the Culebra cut. For nine miles they cut through limestone. Then three more locks lower the ships to the Pacific. It has cost already more than \$250,000,000, and will be above \$500,000,000 before it is done. This task was given to Engineer Wallace first. He soon resigned and came home. Then Stephens was appointed. He soon resigned also. Then Col. Goethals was appointed and he remained. And the canal will be ready for use in 1914. Now the Redeemer is making a highway for His gospel messengers. This is a prophecy of the day that is near when "All ends of the earth remember shall and turn the Lord unto; all kindreds of the nations to Him shall homage do."

Captain Scott led an expedition to the

South Pole, arriving there Jan. 27, 1912. But he found that Amundsen, the Norwegian, had preceded him there by one month. The disappointment was so great that the mind of one of his party became unbalanced. And though the most favorable weather conditions prevailed, their return trip was retarded. Also two of his party used time in searching a mountain for geological specimens against his will. Within twelve miles of their base of supplies, they were overtaken by a blizzard, their scant provisions gave out, and they were starved to death. A search party found them. But the Captain of our salvation is subject to no such limitations. All the resources of heaven and earth are at His disposal. And "all things work together for good to them that love God, who are the called according to His purpose." We follow a triumphant Leader.

BECAUSE THE ISSUES ARE SO TRANSCENDENT.

The Episcopal prelates have issued a call for a conference representing all types of Christianity to discuss Faith and Forms. There are to be Roman priests from Monastic orders, Greek priests and the sects of Syria and Asia Minor, High Church, Nonconformists, Mormons, Universalists, Christian Scientists, etc. Such a Babel of confused tongues can do nothing but anger each other until they separate by mutual repulsion. Two weeks ago a London bishop addressed the Boston preachers on church comity. He pointed out that the missionaries are our leaders. In China a committee of cooperation has districted the field, and each denomination agrees to be responsible for the territory assigned and not to encroach upon the preserves of any other. But he had no message as to organic union. But surely the Saviour means to have one Church on earth. And if the Reformed churches would follow the ex-

ample of the British Isles in 1643, and send commissioners to a World's Assembly, and these men, the first thing, swear the Solemn League and Covenant, pledging themselves to loyalty to Christ and entire submission to the Scriptures, the product would be substantially "The Confession of Faith, the Catechisms, Larger and Shorter, the Directory for Worship and the Form of Church Government." It would be a Psalm-singing, Covenanting Presbyterian Church.

The World's Conference on the Principles of Civil Government at Portland, Ore., last June was a harbinger of the day when "the kingdoms of this world are become the empire of our Lord and Saviour Jesus Christ." The consummation is not saving individual souls. The preaching of the gospel of the Kingdom is ultimate. And we hold that this is the special and unique mission of the Reformed Presbyterian Church in the field to-day. "If we hold our peace, deliverance will arise from another quarter. And who knows whether we have been brought to the Kingdom for such a time as this." But the Reformed Presbyterian Church, in the home and foreign mission field, in national reform and testimony bearing work, insists upon the application of God's word to the divine institutions of Church and State and exhibits in her American Covenant the pattern shown her in the Mount, the model after which the nations and the churches will be fashioned when the reconstruction period begins. "Verily, I say unto you, in the reconstruction (regeneration), when the Son of Man shall sit on the Throne of His Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The city lieth four square, the length and breadth and height of it are equal. And in the twelve foundations are the names of the twelve Apostles of the Lamb.

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—Rev. R. E. Willson writes under date of May 6, 1913, as follows:

Time and events seem to hasten on whether we keep up with our work or not.

I hardly know where to begin to report work on the field. In fact, there seems to be very little that is new or interesting to report. My last visit to Tarsus was a week ago, when I was there for the Sabbath. It being the Greek Easter, the attendance at the services was a good deal less than usual. All the Eastern churches and the Roman church make a big celebration of Easter. The Sabbath is given over wholly to pleasure-seeking and carousing. Priest and people are alike, and only seem to vie with each other to see which can run to the greatest excess. It is not strange that spirituality does not flourish in such surroundings. The evangelistic and school work in Tarsus are keeping on about as usual. The school children have already begun to scatter off for the summer work. The demand for tracts and religious literature among the Fellahin and Moslems continues, and the supply which we had provided for the year has been almost exhausted. I think we can safely say that the opportunity has never been excelled here for such work. May the Lord open many such doors, and give an entrance to His holy Word, which maketh wise unto salvation.

There has been considerable sickness of various kinds. One of our members in Tarsus, the father of a family, was very low week before last with pneumonia, but last week, when I was there, he seemed to be on the road to recovery. There has been quite an epidemic of small

pox in Mersina for a month past. Not only a large number of cases, but apparently a rather severe type of the disease. So far, we have all been graciously spared. All the children in the schools were vaccinated, and for a couple of weeks the day schools were closed, and the Sabbath services for two weeks were only semi-public. The city authorities take no precautions to prevent the spread of the disease, and so we had to do what we could to prevent it entering the school.

Up to the present time, Tarsus seems to have been spared from the small-pox, but word comes to-day that it has started there. We trust it will not become serious there. Word from the evangelist in Adana says that all the brethren have gone to a village for the planting. They are all together, so that they will be able to keep up the services in the village during the summer.

Mallim Mikhail, of Tarsus, has handed me some pictures of the Tarsus school, and some other pictures, which you may be interested in seeing, and I will explain them here and send them under separate cover. No. 1 is the boys of the Tarsus school. On the right is Mallim Mikhail, the evangelist, and on the left the teacher, Mallim Nasr. No. 2 is the girls of the Tarsus school; Sitt Katrina, the wife of the evangelist, and at present working as Bible worker among the women, is seated at the left of the picture. Mallma Emilia, her daughter, is the teacher of the girls, seated on the right. I might say that not all the children are in the picture, as some objected to having their photos taken. No. 3 is a picture of a Fellah and his two wives. He was at one time in the



No. 1.

BOYS' SCHOOL, TARSUS, ASIA MINOR.



No. 2.

GIRLS' SCHOOL, TARSUS, ASIA MINOR.

school in Latakia, and is very friendly to the school. No. 4 is the picture of the blind Fellah beggar, who has proved an unexpected success as seller of tracts and pamphlets. He is very anxious to enter the school for the blind at Beirut, but we do not yet know whether the opportunity will open up or not.

We were very sorry to hear of the sickness of Rev. A. I. Robb, of our China

came alarmed and flocked into Adana. The Christians and Moslems were both fleeing, and both asking the other from whom they were fleeing. There are some indications of lawlessness, but at present everything is outwardly quiet. Political conditions in the region of Beirut are also very much unsettled. The people of Beirut do not like the Governor and are demanding his removal or the granting



BLIND FELLAH.



FELLAH AND TWO WIVES.

Mission, and that it would be necessary for him to go home on account of his health. We praise the Lord for the good news that comes from there of the work.

The political condition here seems to continue as uncertain as ever. About two weeks ago there was considerable unrest in Adana and vicinity. It was reported that the Christians' houses had been marked. Many people in the villages be-

of certain important reforms. There are unconfirmed rumors also of lawlessness and unrest from other parts of Asia Minor, Anatolia, and Syria. The official Turkish newspapers in Constantinople are strongly advocating reforms in all these different places, but the government seems to be more than busy at present with the war.

The Mission circle are all in their

usual health. Miss Sterrett has not had any fever for some weeks, and we hope she will be free from it now. Mrs. Willson and the children are well.

Cyprus, Nicosia.—Dr. McCarroll sends good news under date of May 8, 1913:

You will be interested in the welfare of our little flock in Nicosia. Last week my brother was up and held preparation services on Friday and Saturday, also visiting the homes of the members. On Sabbath we held communion services with an accession of seven. Twenty-three sat down at the Lord's Table, three being absent on account of sickness, and one in the government employ has been transferred to Limassol. Six of the new members are Armenians and one, the daughter of one of our Greek members. About two months ago, Loizos, of whom I have written before, went to South Africa, but finding the climate inimical to health, returned home last week. But being ill on Sabbath, he was unable to be present at communion.

The medical work is going on about as usual with a moderate amount of sickness. A few cases of small-pox have been imported from Adana to a village a mile outside of Nicosia. There are also sporadic cases of cerebro-spinal meningitis in the villages.

Last month the government brought out Sir Ronald Ross from Liverpool to devise means for the stamping out of malarial fever in Cyprus. As the result, a sanitary officer has been appointed to go about the island to inspect, advise and instruct.

Last Monday we paid our respects to Kaimil Pasha, the recently deposed Prime Minister of Turkey. He is a Cypriot, and came here last week for a short rest, but intends soon to return to Constantinople. He is a feeble old man,

nearly ninety years of age, but seems ready to answer the call of his party if the opportunity should arise.

My brother and I also went over to Kyrenia, and visited the brethren and held services there. There are several boys from the Kyrenia district in our school in Larnaca, so that in the course of time we hope the spiritual life in their homes will be deeply strengthened by the return of the boys.

To-day we had a thunderstorm, which reminded us of home, as it is very unusual to have thunderstorms so late in the season. It is probably caused by the large number of trees which have been planted by the government.

China, Tak Hing.—Miss Annie J. Robinson sends some items:

An old man came to the hospital, blind. He wished to be operated on, and the doctor performed the operation, although his sight could not be restored. He had a bed cover with him, which was full of vermin. His grandson, who accompanied him to lead him around and take care of him in general, was a bright lad, about ten years of age. One of the helpers was asked if he had any plan for getting rid of the vermin. He said if the hospital could give him another cover while his own was being cleaned, which could not be done. At the time the weather was cold. The old man seemed quite happy, and also the boy.

One day I accompanied Dr. Jean McBurney to Fung Chuen; was with her on her first visit there. There was a difference. The children confide in her now. The first time they would not even touch the papers with characters written on them—texts and Commandments. There was one lad about five years of age who was very eager to learn a verse, and Dr. Jean taught him John 3, 16, and although

the older boys tried to put him aside, he would always wedge his way close to Dr. Jean, and look at her with such earnest eyes, and lisp after her the verse. The other boys said he couldn't read, but she said he could learn to recite even if he couldn't read. There is some good seed sowing there.

For two Sabbath afternoons some of us went out with Dr. Kate McBurney to a village by invitation from a woman who had come and heard the doctrine. There were three old grandmothers over eighty who came to the house. They were all willing to hear the doctrine, and Dr. Kate talked to each one of them. She loves the grandmothers dearly. One of these was both deaf and blind.

Dr. and Mrs. A. I. Robb left us last Thursday evening. The school girls came in a body to say good-by, and also the women's school and our household. There was quite an assembly to wish them well and ask the Heavenly Father to bless them and give them a speedy return. We miss them very much.

We had a day or two of very hot weather, but now it is cool, and we are having thunder showers. To-day is a continual rain. The ground needed the rain very much, and the river was rather low. One of our helpers thanked the Heavenly Father for the rain because she would not have to carry water so far. She had to go to the river to get it.



Rev. J. K. Robb writes as follows May 14, 1913:

I sent you on Monday last a cablegram "twenty," which you will understand as being the number of our baptisms at our recent communions. I have been at our out-stations during most of the last three weeks conducting communions. April 27, I was at Che Tsai; May 4 at Tung On, and May 11 at Tak Hing. I confess

to a little disappointment that we had no baptisms at Che Tsai. We are encouraged, however, at seeing a school in operation at that place, in which the gospel is taught, thus showing that there is life and vitality, though not so strong as we would like to see. At Tung On we had a very pleasant time indeed. This place is giving evidence of vigor, there having been nineteen baptisms there during the past year; in fact, since September last. Of this number seven were baptized at the last communion. There have been some Tung On women baptized before this, but the baptismal ceremony was in every case performed here at Tak Hing. At the recent communion at Tung On a woman was baptized, the first to be baptized in our chapel there. The woman was elderly, and not very well posted on anything other than the rudiments of Christianity. The preacher at Tung On told me of an incident connected with her case that led me to feel that she was really living up to her light. It seems that a few weeks previous to the communion, she went home from preaching, and found one of her pigs sick and refusing to eat. Her neighbors insisted that she must go to the neighboring altar and worship, as they all feared that if she did not, their pigs would be sick the next thing. She refused to do this, however, saying that she had another plan of worshipping that she would try. She told the preacher afterward that she prayed to the true God, and that the next morning her pig was well and eating. The case was not without its humorous aspect, and both the two native preachers and myself laughed heartily when the incident was related. But the woman has been something of a rebuke to me, and to others who have been told about her case, in that she was so ready to trust her newly-found Father with a matter, the outcome of which

might have involved her in difficulty. Not only so, but she felt that He is the One to Whom she has a right to carry her troubles. I wondered at the time, and have thought since, about how many of us fall down at this very point, seemingly thinking that there are some difficulties that we have no right to call to His attention, in spite of the fact that we should "cast all our care on Him who careth for us."

At Tak Hing we had a very enjoyable time last Sabbath, and the days of preparation just before. There were thirteen adult baptisms, and three of infants. Most of the preaching was done by our native evangelists. Some of the services were especially timely, as regards the subjects discussed. One man preached from the text, "Godliness with contentment is great gain." Another preached from the passage found in I. Tim. 2, 2, a particularly timely subject, now that the Republic is having real and serious internal troubles, judging from the reports that reach us from Peking. The last service of the communion, one of our native men told of a conversation that he had held the week before with someone who had evidently known something about the gospel, but who was wanting more information. He had also taken exception to

some things that he had heard, and our preacher had been trying, in their conversation, to set him straight. The discourse that we listened to was virtually a report of the discussion carried on between these two men, and it consisted in a setting forth of the gospel teaching in a way that was at once new and extremely interesting. Our audience had been attending three services a day for three days, and so most of us were tired. But I think that the speaker might have kept it up for a good while longer than he did and without wearying anyone.

Our schools figured quite conspicuously in the baptisms at these communions. At Tung On three of the seven were from the boys' school at that place, and under our management. At Tak Hing four girls, three boys, and one woman were among the converts, and all connected with the various schools.

I am glad that these communion seasons come around as frequently as they do, and I am also glad when they have been passed through. Last week the weather was fine and cool. This week we are having a touch of regular summer weather. You will have had another meeting of Synod ere this reaches you. I hope that it may be in every respect a good one.

AT HOME.

Michigan, Hetherton.—The Ladies' Missionary Society of Hetherton desire to publicly express their sorrow in their loss by death of one of their members, Mrs. Francis Campbell Hays, who was called home in early life on April 22, and that she manifested strong faith in her Saviour by being able to commit her husband and three small children to the care of the Heavenly Father, Whom she

loved, and that we follow her example in "being ready" when the Master calls.

MRS. J. L. BOYD,

MRS. L. A. JAMESON.

Committee.

Kansas, Winchester.—The Woman's Missionary Society of Winchester Congregation mourn the loss of a departed sister in Christ. April 8, 1913, Mrs.

Rachel Holliday Stewart passed from earth to be with Christ, which is far better. In our meetings we will miss her regular attendance, ready speech and wise counsel, but we bow in humble submission to the will of the Father, Who doeth all things well. As a missionary society, we would hereby express our appreciation of her faithfulness in the performance of her duties. As a neighbor she commanded the respect of all who knew her. Though left to be head of the family of eight little children, she always found time to lead her flock, not only to the public ordinances on the Sabbath, but also to the midweek prayer meeting.

She was an example in the interest she took in the spiritual welfare of her children and to the world at large. What higher tribute can be paid to the memory of a mother than this. Her children rise up and call her blessed. It can be said of her, she hath done what she could. Let us as a Society be awakened to our duties, being faithful witnesses to the truth of the gospel, and give our lives in helpfulness to others. To her children we wish here to express our sympathy in their loss of a devoted mother.

COMMITTEE.

The Winchester R. P. Missionary Society wish to put on record the appreciation of the life of Miss Mary J. Carithers, who passed from us to her heavenly home April 23, 1913. She is gathered as a shock of corn fully ripe. She is one of the remaining few of the charter members of our organization, and also of our congregation. She helped in many ways in the building up of our congregation. Her door was ever open to strangers seeking homes. In those days the minister's wife would say Mary Carithers was her right hand. Many in the congregation and also in the community praise her for the very efficient help she rendered in

sickness, and in laying away our loved ones. Her life was a beautiful exemplification of the religion of Jesus Christ. She loved the people and the house of God. At the end she was blessed with that peace which passeth all understanding. Our hearts go out in deep sympathy to her sister, who was her lifelong companion, and is now left alone. We commend her to the care of the Heavenly Father, Who careth for us.

COMMITTEE.

Kansas, Topeka.—As a society we wish to testify to Jennie Robb's Christian character and faithfulness, which has promise of reward. Her presence was a stimulus to us all, and her love for the work of missions was an inspiration. She was one of our presidents, and in the exercise of this office showed her usual devotion by organizing among the members a daily prayer circle for the missions.

Her devotion never failed until her last sickness called her to lay aside all work, but we bow our heads and hearts and bless the Lord that we had her beautiful example to encourage us so long, for after all, He has honored us by taking one of our number and placing on her brow the garland of victory "that fadeth not away."

Resolved—That in her earnest effort to do her part in the Sabbath school, the Young People's Society, the Missionary Society and the Church, we have an illustration of a thoroughly consecrated life for the Master's service, and one worthy of imitation.

Resolved—That in this dispensation we recognize the voice of God speaking to us, "Be ye also ready."

To the lonely mother and brothers we extend our sympathy and commend them to the God of comfort.

“The blessing of her simple quiet life
 Fell on us like the dew,
 And good thoughts where her footsteps
 pressed,
 Like fairy blossoms grew.”

MISS M. S. MITCHELL,
 MRS. M. M. WOODBURN,
 MRS. F. J. HOLMES.

Kansas, Eskridge.—The Eskridge R. P. Missionary Society has been called to part with one of its members, Mrs. Sara Staley, who has been a faithful and efficient member of our Society ever since she came to make her home with her daughter, Mrs. Wm. Hay.

Life brought its share of severe trials to her, yet she endured them all, “as seeing Him, Who is invisible.” She had comfort in His promise, “As thy days so shall thy strength be.”

In early life Mrs. Staley made a profession of her faith in Christ, and remained faithful unto the end. The Church was first in her life, and she spared no pains to be present at the service on Sabbath and also during the week.

Mrs. Staley was a Bible student, and for many years an efficient Sabbath school teacher. In her home the servant of God always found a welcome. Her deeds of love to the poor will ever be remembered by those who best knew her. None were ever turned from her door without food and shelter, and she was ever ready to give a cup of cold water “In His Name.” She was a faithful member of the Missionary Society, and ready to respond whenever duty called.

We come to see, as the days go by, how by taking our loved ones, Christ draws us more closely to Himself. As a mother, no higher tribute can be paid to her memory than this, “Her children rise up and call her blessed.” Her Christian life, the peaceful death of our dear one gave evi-

dence that the Master she loved and served on earth, has granted her an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

MRS. SCOTT BUCK,
 MRS. GEO. DILL,
 MRS. MOSES HAY,
 Committee.

Kansas, Sterling.—The L. M. Society reports as follows:

Twelve regular meetings were held, with an average attendance of seventeen during the year. Our roll call of active members numbers forty-five. One of our members, Miss Mary Adams, has responded to the call of the Master to go to His work in China, and we will have an added interest in the work there.

Quite a number of social meetings were planned and carried out by the social committee. Among these were the farewell to the pastor, Rev. J. B. Dodds, and also a farewell to Miss Adams. We are rejoicing in a new house of worship and have used largely of our funds in furnishing it this year.

We were saddened by the sudden death of Mrs. Sadie Patton.

Officers for the next year were elected as follows: President, Mrs. Mattie Hutcheson; Vice-President, Mrs. McElhinney; Secretary, Mrs. Bertha McCrory; Treasurer, Mrs. Isabel Dougherty; Corresponding Secretary, Mrs. R. M. Edgar.

TREASURER'S REPORT.

Receipts.

Balance on hand	\$32.94
Dues	50.25
Voluntary	3.25
Contingent fund	16.79
Other funds	6.20
	\$109.43

Disbursements.

Charity patient	\$0.50
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• Church furnishing	42.45	A barrel of clothing sent to the South-
Girls' Industrial Bldg, Selma.	10.00	ern Mission was valued at \$25.
Sundries	16.23	Mrs. DODDS, Pres.
Quilts were prepared for Miss Adams'		Mrs. MCCREA, Sec.
outfit, one being a remembrance quilt.		Mrs. EDGAR, Treas.



Heart-keeping is much like house-keeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be, is so difficult, many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions, and over-run my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—*Theodore L. Cuyler.*



Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*M. W. Webb-Peploe.*



The highest type of forgiveness is the paternal. Everyone of us who remembers his childhood, and everyone of us who has had children of his own, knows what paternal forgiveness is. It is not when you put away the rod that the little face brightens again and the tears cease to flow, but it is when your face clears and the child knows that there is no cloud between it and the father, or still more, the mother, that forgiveness is realized. The immediate effect of our transgressions is that we, as it were, thereby drop a black rock into the stream of the Divine love, and the channel is barred by our action; and God's forgiveness is when, as was the case in another fashion in the deluge, the floods rise above the tops of the highest hills. When the love of God flows over the black rock, as the incoming tide does over some jagged reef, then, and not merely when the rod is put on the shelf, is forgiveness bestowed and received.—*Maclaren.*



It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—*F. W. Robertson.*

MONOGRAPHS.

TEMPERANCE WORK IN MISSION LANDS.

Mrs. H. H. George, State President of the Women's Christian Temperance Union in Pennsylvania, collected the needed amount to make Dr. T. P. Stevenson a memorial member of the World's W. C. T. U. She felt that it was a worthy tribute to Dr. Stevenson, as he was the first Fraternal Delegate sent to the N. W. C. T. U., and who appeared on their platform over twenty-nine years ago. This money is used for temperance work in foreign missionary fields, in response to the urgent appeals from many lands for temperance literature, organizers and missionaries.

Never in the world's history was there such definite need of organized temperance work in missionary fields as there is to-day. Unless we are swift to enter these fields, the doors may be closed against us for a long time to come. The need is pressing and immediate.

Our work in missionary fields cannot be self-supporting, at least for years to come, on account of the poverty which prevails in many of these lands. No other society can do the work at the present time. The hands of the missionaries are more than filled, and their salaries are too small to do anything toward the support of the W. C. T. U., however much they may be interested in its principles and its advancement.

And I think perhaps you may feel it is most fitting when I give you the following bit of history. This was prepared at the request of one of the leaders in the World's Christian Citizenship Conference, which met in Portland, Ore., June 29-July 6, 1913:

From the year 1882 and onward, Dr. Stevenson, corresponding secretary of the National Reform Association, raised a small fund each year to send *The Christian Statesman*, weekly, to a list of missionaries of all denominations, and in all lands, with a view to a *world movement* for the extension of the *Christian principles of civil government* in non-Christian lands, through the constructive work of Christian missionaries. Sixteen years later, he went to the Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, in Cleveland, Ohio, in February, 1898, to secure co-operation from the world leaders in this missionary movement. From the very first such leaders of world-vision as Dr. John R. Mott and Dr. Robert E. Speer and others, gave cordial co-operation. In 1900 he attended the Ecumenical Missionary Conference in New York City, for the same purpose. The leadings of God became more plain each year, and before 1904 the call for such a world conference had been placed before many leaders in many lands. Students of world problems in many non-Christian lands, such as Dr. Zwemer, of Arabia, and Brockman, of China; Hotchkiss, of Africa; the late Dr. Paton, of the New Hebrides; the late Dr. Pierson, an international leader of the missionary forces, and many others had expressed their desire to see the Church of Christ in the world in conference and action to secure the acknowledgment of Christ as King in all governments in all lands.

The story of the succeeding six years, until the first World's Conference for this purpose, in Philadelphia, in 1910, is matter of recent history.

When the German armies invaded

France in 1870, they crossed the boundary at three separate points, and the three armies converged upon the fortress of Metz, near which the battle of Sedan was fought. To-day two great movements are penetrating the kingdom of darkness—the foreign missionary movement and the temperance reformation. These two movements are under one Commander, and are advancing one cause, the Kingdom of Christ. They ought to recognize each other and co-operate with each other.

It is the day of world-wide conventions for world-wide redemption of both body and soul. The World's Woman's Christian Temperance Union convention meets in Brooklyn, N. Y., October 23-28, 1913. I think this is the ninth world's convention. "This year is the opportune time for a more definite and enthusiastic study of our world-wide work. Let us get 'world vision' of our great work of winding the ribbon around the nations, the nations of our God."

M. E. STEVENSON,

Co. Supt. of Co-operation with Missionary Societies.

THREE ESSENTIAL THINGS.*

I shall try to say a word or two, though I am not sure that I can control my mind long enough to speak to any profit. I have enough faith in the Covenanting Church and in the power of spiritual life in its ministry and membership to believe that, if they can once have their attention fixed on the foreign mission enterprise and are awakened to a sense of their obligation to bear a part in the evangelization of the world, they will seek in every way to support and extend the work till growing success shall become an established fact in the history of the Church.

*Spoken at Synod,

May, 1913.

But, in order to this, several things are necessary on the part of pastors and people. And, at the risk of being charged with talking commonplace, I shall venture to name three things that are essential on the part of the home churches, if the foreign work is to be carried forward with efficiency and crowned with success.

The first thing that I shall name as necessary on the part of the home churches to the success of the foreign missions is

A SPIRIT OF CHRIST-LIKE COMPASSION FOR AN UNSAVED WORLD.

I mean the spirit that moved our Lord to leave the glory world, that, in the form of a servant and found in fashion as a man, He might seek and save the lost. Does any one ask how this spirit can be obtained? I reply, by cultivating an intelligent acquaintance with the character and ministry of our Lord, as set forth in the four-fold story of His earthly career. I think every one of us ought, in addition to our regular study of the Bible, to read one of these gospels at least once a week, preferably on the afternoon or evening of the Sabbath, studying each instance of His compassion recorded there, till from contact with Him, we catch His spirit. In a recent volume, modestly entitled "Sketches of the Covenanters," the author traces the force of character that distinguished those faithful witnesses to their fellowship with God in the study of His Word, the truth thus becoming a living power in their hearts and exerting an elevating and transforming sway over their lives. It is a common saying that constant intercourse with wise and good men has a tendency to make partakers of their wisdom and goodness. So daily communion with God will make such an impression on our spiritual nature that we shall grow to resemble Him in our character and conduct, as the "globes of vapor

in a morning cloud are suffused with the crimson glory of the rising sun." In one of his books, Mark Rutherford tells the story of an old man who, when a young fellow of twenty years, one pleasant afternoon, met a young woman on the streets of London and looked into her face. He did not pause for a moment. He merely looked and, passing on, never met her again. But the picture remained with him to old age, and the coloring of the portrait retained its vividness to the closing hours of his earthly life. A thousand times, says the writer of the incident, he had appealed to it; a thousand times it had sat in judgment on his conduct, and a thousand times the vision had saved him from folly, transforming the character of the man into its own purity. So the compassion for lost souls that moved the Lord to come into the world to save sinners, seen in His face when we meet Him on the streets of the gospel story, will make us partakers of similar compassion and fill us with the same intense longing to rescue the perishing. There was no little force in the words of an old pastor who, when a friend jokingly asked him why preachers always dressed in black clothes, replied with all seriousness and solemnity of meaning, "because they are in mourning for lost souls." And if we—I mean by "we" all the ministers and members of the Covenanter Church—if we realize the value of souls and picture to ourselves the possibility of eternal ruin that flings so dark a shadow over their existence, the same solicitude for their welfare that voiced itself in the many pathetic sayings of the Saviour and expressed itself in tears over the perishing, will be the habitual tone of our mind and will drive us out into the world around us and into the regions beyond to warn men of their danger and point them to the way of life.

The other day in reading I came across a little incident that probably many of you have seen, and I shall relate it, though having only an indirect bearing upon the subject in hand, and commend it to you. A minister, seeing a father take some coins out of his pocket and put them into the hand of his little girl that she might give them to a poor man, said to him: "You will excuse me for asking, but I should like to know why you did not give that money to the man yourself, instead of sending the child to give it to him?" "Because," was his reply, "I want her to learn to do nice things while she is a little one." And is not this one great reason, if not the chief, why our Heavenly Father honors us to be givers, that we may learn to do nice things, kind things, compassionate things, Christ-like things while we are His little ones in the world, where we are surrounded by multitudes who are in need of assistance in many forms.

Another thing that I have in mind as necessary on the part of the home churches to make our foreign missions a success is

TRUE PRAYER.

As it seems to me, the Scriptures indicate exactly the kind of prayer that is to revive the Church and convert the world. Allow me to name a few distinctive features of true prayer—not all, but a few of them—as these are to be found in the Word of God. James writes: "The effectual fervent prayer of a righteous man availeth much." The original term translated by two words, "effectual fervent" signifies, in the opinion of spiritual interpreters, "inwrought;" such praying as Paul speaks of, when he says in the eighth chapter of Romans (verses 26, 27), "We know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings

which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." The reasoning, according to Prof. Young, is this: "If God looks into the heart of a saint bending before the Throne of Grace, and sees there emotions which His Spirit has imparted; if He perceives the cords of the suppliant's heart vibrating with feelings which the touch of His Spirit has awakened, and which are of a nature that He approves, He will to a certainty answer the prayers breathed from such a heart." God will not awaken us to a sense of our need and then, when we beseech Him to supply our need out of His riches in glory in Christ Jesus, refuse to do so. He will not direct our eyes to a mercy seat and teach our stammering lips to plead with Him in true earnestness, and then send us empty away; or such praying as Jude refers to when he names "praying in the Holy Ghost" (verses 20, 21), as one of three essentials to keeping ourselves in the love of God. Whence is that agony of prayer that clothes with intense reality our communion with the Holy One? It comes not from praying for the Holy Spirit, but from praying in the Holy Ghost or under His guidance and inspiration. And the word translated "effectual fervent" carries with it the further idea that an in-wrought prayer must have energy. This kind of prayer links us to Almighty God and thus enables us to accomplish results in face of the most formidable opposition. It opens doors, however tightly closed, and qualifies for service even the feeblest who enter in. I recall a very touching illustration of the grandeur of intercessory prayer that all have seen who are familiar with Christian biography. It is related by a friend of Bengel, who thus speaks of his mother: "She took such an

interest in the Kingdom of God that she spent every alternate night in prayer, and when urged to take care of her health, she said, 'I shall rest in eternity; at present, I have no time. I have so much to pray for the king and his ministers and counsellors, for the universities and schools, for the missions to the Jews and heathen, and for my children, relatives and friends.' It was her habit to sit in the corner of a room, and sometimes on her knees and at other times stretched at full length on the floor, she spent whole nights of her life in prayer to God. In her last illness she said in the presence of her children, gathered around her bed, as she pointed with a trembling finger to the spot so rich with memories of answered prayer, 'Lord, Thou knowest how many things I began there that have not yet been finished.' Along with this, I have in mind the marvelous saying of Christ: "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." (Matt. 18, 19.) I ask you to mark that He does not say, If two of you shall meet together to pray, whatsoever ye ask shall be done, but He says, "If two of you shall agree," or, leaving the Greek word untranslated, "If two of you shall symphonize in regard to anything that ye shall ask, it shall be done for you by My Father which is in heaven." Agreement implies accordance in mind and concordance in heart, and had its finest illustration on the day of Pentecost, when the disciples were in the upper room with one accord, perfectly at one in mind and heart, and, according to promise, the Spirit came in convicting and converting power, and the harvest of the one day was three thousand souls.

I remember, though it is more than half a century ago—I remember reading in a Scottish magazine an article on the

formula that one generally uses when about to lead in prayer: "Let us pray." I had been ordained to the office of the gospel ministry only a few weeks before, and it came to me as a message from the Redeemer and Head of the Church singularly appropriate under the circumstances. In this way I was led in my early ministry to encourage the congregation to remember their responsibility during public prayer, and it has been a great blessing to myself, and I hope ministers and elders, who hear me and have not perhaps thought very much on the subject, will pass the message on to others.

The burden of the article is that when we meet for public or social worship, the hearers should pray with the minister or leader, supplementing or supplying necessary deficiencies in his petitions. "The leader must speak in the plural number 'we' and 'us,' and it rests with the hearers to individualize the petitions spoken in their hearing. For instance, should the leader say, 'Lord, increase our faith,' we should silently say, 'Lord, increase my faith.'" Nor is it possible for a leader in praying for classes of people to particularize. He has not time, but it is easy for the hearers to do so. If the leaders should refer to the afflicted in general, the hearers, thinking of some who are known to be ill and of others who, owing to painful bereavements, are living in shadowed homes, can silently invoke special covenant mercy for them by name. As the writer of the article puts it, "The general petitions spoken by the minister are little more than blank forms distributed among the people, that they may fill in whatever names they please and then present them to the Father through Jesus Christ." The writer remarks that "if a minister should ask, for instance, for an increase of love among Christians, it may seem to some present

as if it would have been better to pray for a fuller apprehension of truth," and it is their privilege then and there silently to ask for more of truth, and in answer to the prayer of the minister and the supplement of the people, "the congregation will be enabled to hold the truth in the love of it." As the author of the article also says, "Public prayers must necessarily be fragmentary and incomplete, but were the people thus to fill them up, how complete and entire would they become! With what a weight of meaning would each short request be charged! What a multitude of blessings would one little prayer enclose! As an apparently insignificant rocket, when shot heavenward, suddenly bursts into many globes of fire, so one little petition that seemed to have nothing in it, if thus charged by the people, would be multiplied a hundred or a thousand fold, as it ascended God-ward, and would come back to the waiting worshippers in showers of blessings."

I thank God that, when He was pleased to call me by His grace to serve Him in New York, He entrusted to me the care of a praying congregation. And at the close of a long pastorate, I can testify that, if I have been used to do anything for the extension of His cause at home or abroad, it is because during thirty-eight years I was surrounded with an atmosphere of intercessory prayer. Not until our congregations learn to pray in this way, not lounging in the pew, not looking around, not allowing the mind to wander, but concentrating our thoughts on the exercise and taking part in it, will the Church be revived and the world evangelized. In addition to what I have said about true prayer, I ask you to consider that symbolic scene at Peniel, where Jacob is represented as holding on to a man who wrestled with him all night and tried to throw him off, holding on with

a masterful grip, and saying, as the wrestler pleaded, "Let me go, for the day breaketh." "I will not let thee go without a blessing." Or, contemplate that realistic scene in the coasts of Tyre and Sidon, where a woman, greatly distressed because her daughter was under the control of an evil spirit, outreasoned Christ, Who did not seem inclined to give her any help; until at last, turning all His seeming repulses into arguments, she forced Him to say, "O woman, great is thy faith, be it unto thee as thou wilt"—you can have whatever you wish.

As the legend goes, a Mogul emperor had a cluster or chime of golden bells in his palace, and a long chain hanging down outside, so that his subjects could secure his attention when they wished to demand justice or solicit favors. We cannot all go out as foreign missionaries to preach the gospel. Some of us have very little to give for the support of representatives, but we can all pray. Thousands may be pulling on the chain at once, but our great King can recognize the touch of every hand, and detect the sound of each separate note. Keep the golden bells of prayer aringing.

I shall only mention one other thing necessary on the part of the home churches to secure success in our foreign work, and that is

THE FULLY SURRENDERED LIFE.

I have read of an eminent Englishman that, when a little boy, he heard three words that made a memorable impression on him, "God claims you." Running home, he astonished his mother by saying, "Mother, God claims me." Then came the question, "What are you going to do with that claim?" And this was the reply, "I shall own it and give myself to God." At school and college his motto was, "God claims me." As a member of the British Parliament and ultimately

Lord Chancellor, it was still "God claims me." When appointed Lord Chancellor he was teacher of a Bible class, and his pastor, thinking he would have no time to devote to that purpose, said, "I suppose you will have to give up your Bible class?" "No," was the reply, "I will not. God claims me." I need not say that Earl Cairns' motto should be yours and mine. The evangelization of the world is waiting for the consecration of the Church. The problem of foreign missions is not essentially a question of money, but a question of consecrated personality. It can be accomplished only through personal forces flowing from men and women who have given themselves unreservedly to God. The salvation of a lost world is the definite promise of God to those who are brave enough to look Him in the face and say, "Lord, what will Thou have me to do?" The finest example of this consecration is Christ Himself. Very impressively is this indicated in the strange appeal that fell from His lips near the close of His humiliation life. After the institution of the memorial Supper in the upper room of hallowed memory, with its tender and pathetic fellowship, He said to His disciples, "Arise, let us go hence." And wherefore would He leave that scene of intimate and loving communion? To meet the betrayal kiss of a false disciple in Gethsemane; to be arrayed with a crown of thorns and purple robe in mockery of His regal claims; and to die instead of us on a cross on Golgotha. Here is the outstanding model of self-surrender. And ever since that hour, in every age of history, His loyal followers have been able, when the call to conflict came, to say, "We are now ready." And I do not hesitate to say there is nothing the fully surrendered life cannot do or endure in the service of God.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.
MORMONISM, THE ISLAM OF AMERICA.

MORMONISM AS A LIFE.

CHAPTER V.

Outline:

The Mormon religion conduces to—

1. Untruthfulness.
2. Profanity and uncleanness.
3. Intemperance.
4. It uses the dance as a part of religion.
5. It uses blasphemous ceremonies.
6. It encourages law-breaking.

All the world knows the falsehoods that were told during the investigations connected with the Smoot case in Congress. Utah had been received as a State, and had elected Reed Smoot as her representative in Congress. The Mormon Church, in order to gain the prize of Statehood, had solemnly promised to discontinue polygamy. When the Smoot case came, charges were made that this promise had not been kept. The editor of the *Deseret News* denied that the Church leaders had broken their pledges, but in Washington was forced to admit that he was a polygamist, and at that time was living with two wives. One of the apostles professed not to know to whom his own daughter was married, nor whose was the child born to her in his own house.

Some deny that Joseph Smith practised polygamy, but Eliza Snow says she was his plural wife, and there is plenty of testimony to the fact. Apostle Taylor, while on a mission to France, denied that

polygamy was practised, while six wives waited at home for him.

Profanity is said to be common to men, women and children, and even bishops and apostles are said to be guilty of it. Brigham Young said his elders cursed and swore as badly as pirates. Obscene and profane young men are sent on missions. One would think that where plural marriages prevail, no one would need to covet his neighbor's wife, but when Young, on a certain occasion, asked all in the audience who had been guilty of adultery to stand up, three-fourths rose to their feet.

The first brewery in Utah was established by Brigham Young. In the grocery department of the largest mercantile establishment in the State, more liquors are sold at wholesale and retail than by any other firm in Utah. A drug store in Provo, owned by Senator Reed Smoot, sells "all kinds of liquors for family use." The bar at the bathing resort of Saltair is owned by the Mormon Church.

Members of most Christian churches dance, in the face of the prohibition of their churches, but the Mormons make the dance a part of their religion, with the avowed design of promoting early marriages. Dances are often held in churches, begun with prayer, and closed with the benediction. Prize fights also are often held in churches.

In the ceremonies connected with temple marriage endowments, God and Jesus are impersonated by officials. A curtain divides off part of the room, which repre-

sents heaven. The official representing God puts the questions to the bridegroom, and when he answers, he is received behind the curtain, and in turn puts questions to the woman, to whom he is a god, and she is then received into heaven.

In 1884 Mormon voters were disfranchised, the church corporation dissolved, and the property confiscated. In order to obtain Statehood, recover their property and receive amnesty, they promised to abandon polygamy. The manifesto was so worded that it was advisory, not mandatory. The Government, before restoring the property, wished to know the meaning of the manifesto; Woodruff and other high officials swore that it prohibited the forming of new plural marriages and the cohabitation of those previously so married. They swore that they as officials would obey the law and enforce it. A study of this book will show how all the solemn promises and oaths were broken.

CHINA AWAKE—THE CHURCH ASLEEP.

China to-day represents to the Christian churches of the world their last and greatest opportunity for missionary activity. Japan was the great opening of the last century, but through the lethargy of the Church, this chance was lost, and Japan is the greatest atheistic nation of the world to-day.

Heretofore the prayer for China has been the petition for the "open door." God has answered that prayer fifty to one hundred years sooner than the most optimistic expert would have deemed possible as late as 1900. But the door is not only open, the people are begging for missionaries and teachers.

Chinese women are coming to missions and Young Women's Christian Associations, and asking for classes in Bible study, conversational English, literature,

foreign dressmaking, and cooking. Women are also becoming Bible readers, teachers, nurses and doctors.

The Chinese Christian churches give us great encouragement. They are fast becoming self-supporting, and then helping weaker congregations. Church members are doing much personal work, one congregation reporting a missionary tour in which they were reaching fourteen hundred villages. The Chinese are also learning how to give, even though it means sacrifice. But as yet there is only one Christian to nearly sixteen hundred unconverted Chinese, so these earnest workers must have support from stronger Christian churches; otherwise China will, like Japan, swing to the other extreme and become atheistic, for most Chinese are now convinced that there is no salvation in their own religions. China is awake to her danger and need. Are we ready to answer this call?

As a Church we have not been coming to China's aid as quickly as we should. Our mission there has been reporting many converts, and the work is flourishing, but even our latest appropriation for China is not so great as that for the Levant, although we are responsible for the salvation of many more people in China than in Turkey. We do not urge less support for the Syrian missions, but we do insist that China needs and must have more help.

Our last Synod decided to take over the Lo Ting mission field, which gives us greater opportunity, but brings with it increased responsibility to us as individuals. Does Christ find our Church asleep when He asks this new effort on our part?

If our Church is asleep, there can be only two reasons—lack of knowledge, or lack of spirituality. We want to believe that what neglect we show is due to lack of knowledge. But we alone are to blame

if we are not well informed, for to-day it is easier than ever before to know accurately about the progress of Christ's Kingdom.

It is high time to be awaking, for the need is pressing and the time short. In your different societies, remember the call from China—so full of hope and immediate need. But, besides material support, to which we must all contribute, remember "He spake a parable unto them, to the end that they ought always to pray and not to faint."

The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He send forth laborers into His harvest.

"All things whatsoever ye pray and ask for, believe that ye receive them and ye shall have them."

MISS FLORENCE E. COPELAND.

PITTSBURGH PRESBYTERIAL CONVENTION.

The twenty-eighth annual convention of the Women's Missionary Society of Pittsburgh Presbytery, met in the Geneva Church, Beaver Falls, Pa., on May 20 and 21, 1913. A program of unusual interest had been prepared and was carried through with no disappointments and few changes.

Several things contributed to make this an unusually pleasant and helpful gathering. First, and undoubtedly most important, was the spirit of prayer that pervaded all the meetings. The worship at the opening of each session was not a mere perfunctory service, but a time when many hearts were lifted in earnest pleading to the Father, and when the presence of the Spirit was very manifest.

The program that followed each address also helped to deepen the impression made. One who has attended almost every one of our conventions from the

first, remarked that never before had prayer held such a prominent place; and surely if no other end were served by the gathering of the women, their united prayers for the cause of missions would make it worth while.

A second thing that made this convention memorable was the presence of so many missionaries, especially from the Syrian field.

The enthusiasm and renewed interest in the work that their presence brings to such a meeting is of more benefit than they often appreciate.

The stirring address of the Rev. Samuel Edgar, on "Syria's Call and Our Church's Answer," will not soon be forgotten by those fortunate enough to hear it.

The needs of the Syrians, both in our own land and across the sea, were presented so vividly by all the speakers that if these people are neglected by the women of Pittsburgh Presbytery it will be from a lack of desire to help and not a lack of knowledge.

One could not but feel that it was no accident that brought so many of the Syrian workers to us, but that it was God's hand back of all, and the message He wished this convention to leave in our hearts was "Syria's need."

The presence at each session of many others besides the fifty or sixty delegates added to the enthusiasm of the meetings, especially as many of these were college students; the interest of young people in the cause of missions is always an inspiration to those older in the work.

The spirit of friendship and harmony manifested throughout, the delightful weather, the pretty and convenient church building, and the hospitality of the Geneva Congregation, all contributed to making the conference unusually pleasant.

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- | | | |
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